

of a peace settlement from which they will be excluded. Their questions are frighteningly relevant. Is our nation planning to build on political myth again and then shore it up with the power of new violence?

Here is the true meaning and value of compassion and nonviolence when it helps us to see the enemy's point of view, to hear his questions, to know his assessment of ourselves. For from his view we may indeed see the basic weaknesses of our own condition, and if we are mature, we may learn and grow and profit from the wisdom of the brothers who are called the opposition. [. . .]

At this point I should make it clear that while I have tried in these last few minutes to give a voice to the voiceless on Vietnam and to understand the arguments of those who are called enemy, I am as deeply concerned about our troops there as anything else. For it occurs to me that what we are submitting them to in Vietnam is not simply the brutalizing process that goes on in any war where armies face each other and seek to destroy. We are adding cynicism to the process of death, for they must know after a short period there that none of the things we claim to be fighting for are really involved. Before long they must know that their government has sent them into a struggle among Vietnamese, and the more sophisticated surely realize that we are on the side of the wealthy and the secure while we create hell for the poor. [. . .]

This is the message of the great Buddhist leaders of Vietnam. Recently one of them wrote these words: "Each day the war goes on the hatred increases in the heart of the Vietnamese and in the hearts of those of humanitarian instinct. The Americans are forcing even their friends into becoming their enemies. It is curious that the Americans, who calculate so carefully on the possibilities of military victory, do not realize that in the process they are incurring deep psychological and political defeat. The image of America will never again be the image of revolution, freedom and democracy, but the image of violence and militarism."

If we continue, there will be no doubt in my mind and in the mind of the world that we have no honorable intentions in Vietnam. [. . .] The world now demands a maturity of America that we may not be able to achieve. It demands that we admit that we have been wrong from the beginning of our adventure in Vietnam, that we have been detrimental to the life of the Vietnamese people. The situation is one in which we must be ready to turn sharply from our present ways.

[. . .] I would like to suggest five concrete things that our government should do immediately to begin the long and difficult process of extricating ourselves from this nightmarish conflict: (1) End all bombing in North and South Vietnam; (2) Declare a unilateral cease-fire in the hope that such action will create the atmosphere for negotiation; (3) Take immediate steps to prevent other battlegrounds in Southeast Asia by curtailing our military buildup in Thailand and our interference in Laos; (4) Realistically accept the fact that the National Liberation Front has substantial support in South Vietnam and must thereby play a role in any meaningful negotiations and in any future Vietnam government; (5) Set a date that we will remove all foreign troops from Vietnam in accordance with the 1954 Geneva agreement. [. . .]

Meanwhile we in the churches and synagogues have a continuing task while we urge our government to disengage itself from a disgraceful commitment. We must continue to raise our voices if our nation persists in its perverse ways in Vietnam. We must be prepared to match actions with words by seeking out every creative means of protest possible. [. . .]

The war in Vietnam is but a symptom of a far deeper malady within the American spirit, and if we ignore this sobering reality we will find ourselves organizing clergy- and laymen-concerned committees for the next generation. They will be concerned about Guatemala and Peru. They will be concerned about Thailand and Cambodia. They will be concerned about Mozambique and South Africa. We will be marching for these and a dozen other names and attending rallies without end unless there is a significant and profound change in American life and policy. Such thoughts take us beyond Vietnam, but not beyond our calling as sons of the living God.

In 1957 a sensitive American official overseas said that it seemed to him that our nation was on the wrong side of a world revolution. During the past ten years we have seen emerge a pattern of suppression which now has justified the presence of U.S. military "advisors" in Venezuela. This need to maintain social stability for our investments accounts for the counter-revolutionary action of American forces in Guatemala. It tells why American helicopters are being used against guerrillas in Colombia and why American napalm and green beret forces have already been active against rebels in Peru. It is with such activity in mind that the words of the late John F. Kennedy come back to haunt us. Five years ago he said, "Those who make peaceful revolution impossible will make violent revolution inevitable." [. . .]

I am convinced that if we are to get on the right side of the world revolution, we as a nation must undergo a radical revolution of values. We must rapidly begin the shift from a "thing-oriented" society to a "person-oriented" society. When machines and computers, profit motives and property rights are considered more important than people, the giant triplets of racism, materialism, and militarism are incapable of being conquered.

A true revolution of values will soon cause us to question the fairness and justice of many of our past and present policies. [. . .] A true revolution of values will soon look uneasily on the glaring contrast of poverty and wealth. With righteous indignation, it will look across the seas and see individual capitalists of the West investing huge sums of money in Asia, Africa and South America, only to take the profits out with no concern for the social betterment of the countries, and say: "This is not just." It will look at our alliance with the landed gentry of Latin America and say: "This is not just." The Western arrogance of feeling that it has everything to teach others and nothing to learn from them is not just. [. . .]

We must move past indecision to action. We must find new ways to speak for peace in Vietnam and justice throughout the developing world—a world that borders on our doors. If we do not act we shall surely be dragged down the long dark and shameful corridors of time reserved for those who possess power without compassion, might without morality, and strength without sight.

Now let us begin. Now let us rededicate ourselves to the long and bitter—but beautiful—struggle for a new world. This is the calling of the sons of God, and our brothers wait eagerly for our response. Shall we say the odds are too great? Shall we tell them the struggle is too hard? Will our message be that the forces of American life militate against their arrival as full men, and we send our deepest regrets? Or will there be another message, of longing, of hope, of solidarity with their yearnings, of commitment to their cause, whatever the cost? The choice is ours, and though we might prefer it otherwise we must choose in this crucial moment of human history.

IN HONOR OF DANNY H. CAMERON

HON. DENNIS J. KUCINICH

OF OHIO

IN THE HOUSE OF REPRESENTATIVES

Wednesday, February 12, 2003

Mr. KUCINICH. Mr. Speaker, I rise today in honor and recognition of Danny H. Cameron, respected businessman, community advocate, dedicated family man, and friend and mentor to countless, as he is honored as the Black Professional of The Year by the Black Professionals Association Charitable Foundation in Cleveland, Ohio.

Since its inception in 1982, Mr. Cameron has led the National City Community Development Center (NCCDC) as its President and Executive Director. In this capacity, he has carried out the mission of the NCCDC with great focus, vision, and dedication, aimed at uplifting the residential and commercial aspects of our Cleveland neighborhoods. Under his direction, the National City Community Development Center has extended into the communities of six states. The astounding achievements of Mr. Cameron and the NCCDC include investments of nearly 400 million dollars into the construction, renovation and preservation of homes in Cleveland and other cities, resulting in 39,000 affordable housing units for low and middle-income families and individuals. Amazingly, because of the direction of Mr. Cameron, more than ninety percent of new housing in Cleveland grew out of NCCDC investments.

In addition to his professional accomplishments, Mr. Cameron has been a deeply committed community volunteer. He has created programs for area high school students that encourage learning and growth in the areas of computer technology, and has developed funds that provide college scholarships to area youth. Mr. Cameron has also committed his time, service and expertise on the boards and commissions of many worthy civic and community agencies.

Mr. Speaker and Colleagues, please join me in honor of Mr. Danny H. Cameron, as we recognize his significant contribution to our community. His work, expertise and dedication have served to improve and unify our diverse citizenry. Mr. Cameron's strong leadership abilities, vision, and passion for social and economic justice for all have earned him the deep admiration and respect of the Cleveland community and communities beyond. Mr. Cameron's gift of service to others raises the spirit of families, strengthens the unity of inner city streets, and provides a window of light and hope in our neighborhoods by illuminating our corner of the universe, one family, one house, and one street corner at a time.

HONORING THE ACCOMPLISHMENTS OF SEAMUS CONNOLLY

HON. RICHARD E. NEAL

OF MASSACHUSETTS

IN THE HOUSE OF REPRESENTATIVES

Wednesday, February 12, 2003

Mr. NEAL of Massachusetts. Mr. Speaker, it is my privilege to enter into the RECORD today these remarks to acknowledge the accomplishments of Seamus Connolly. He is the Director of the Boston College Irish Studies